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THE HISTORIC PARALLEL,

—BEING A—

COMPILATION AND ARRANGEMENT OF HISTORIC
FACTS, TO DEMONSTRATE THAT THE

POLITICAL HISTORY

—OF THE—

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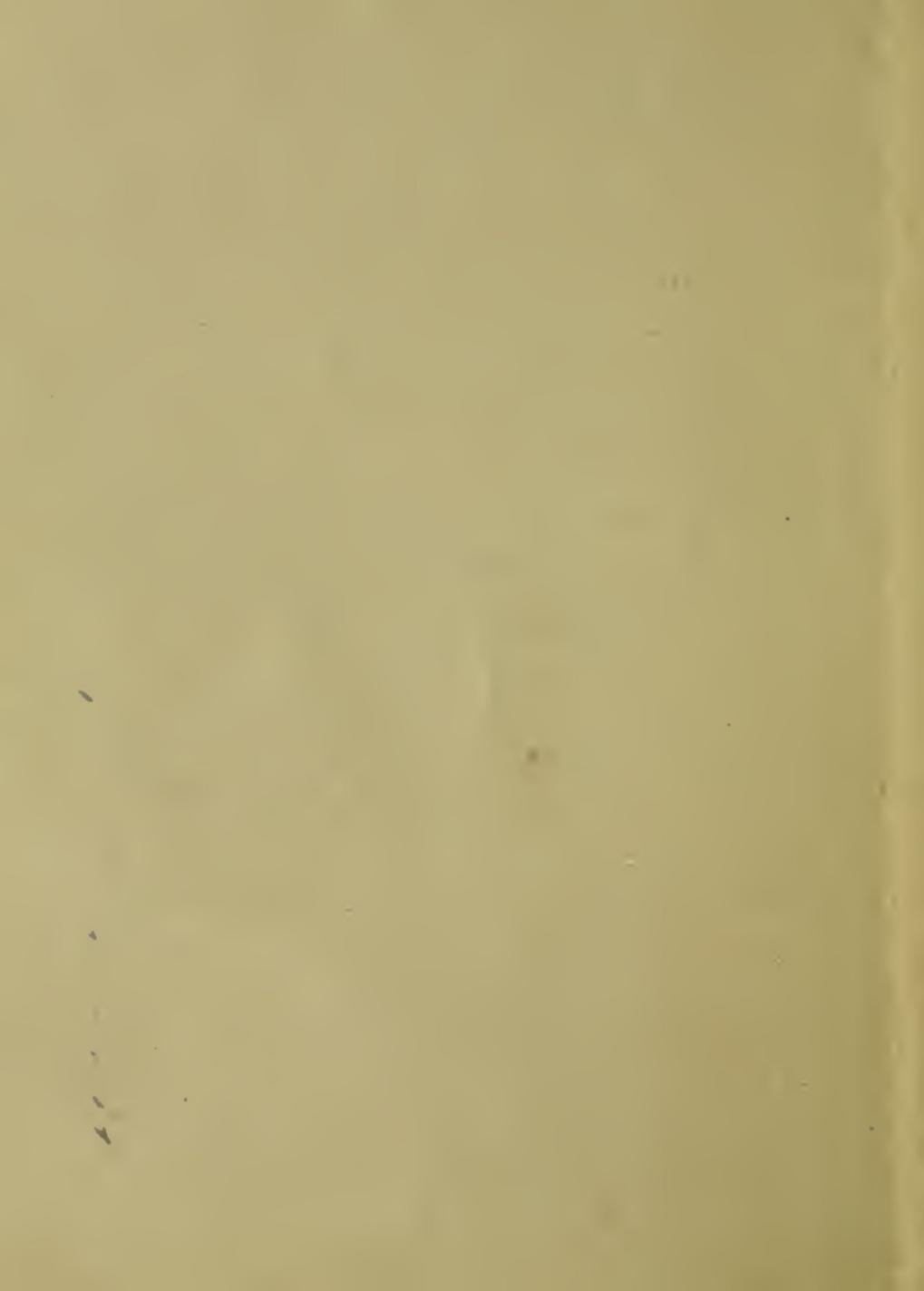
—BY—

HENRY N. ROUSE.

1861  1901

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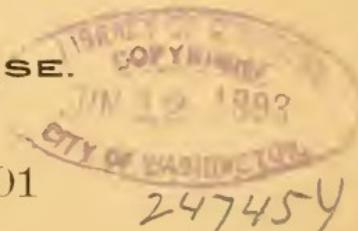
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Immutability of the laws of nature.—Man's intellectual being subject to the same.—Man's freedom to think, to act, a subject of doubt.—Our political history moving in perfect accord with a previous Cycle of 40 years.—Parallels existing in the life and death of Clay and Blaine—in the Presidential succession—in the issue of Slavery and Romanism—in their claims to divine Authority—in the all absorbing desire to rule—in the means used to extend its rule—the objects aimed at—in the necessity for such action—in line separating church and state and that of the Missouri compromise—in the attitude of political parties.—The labor question discussed, its importance. The tariff no longer a dominant issue.—Another democratic administration to follow Cleveland's—civil war inevitable in 1901.



* THE HISTORIC PARALLEL. *

One equivalent of sulphur, combines with three equivalents of oxygen, to form sulphuric acid, and it matters not when or where this combination takes place, the result is invariably the same. We shall offer an array of historic facts, which we think undisputedly prove, that the political concerns of this republic are controlled by laws equally in variable in their results. The only necessary qualification being, that conditions in each and every case shall be positively similar. There are many reasons for believing that man's intellectual, as well as his physical being, acts only in consonance with fixed immutable principles of nature. We feel that we are wholly free to think, to act; but are we, really doing more than obeying the impulses of nature's universal law of attraction and repulsion. Certain it is, that one is attracted by the very thing that may repel another, one may be induced to do what another is equally decided not to do. It is evident, if conditions were similar, that is, if we were of one mould in quality and quantity, we would all act and think alike. Our aim in this lecture is to discover those conditions in our past history which have paralleled each other, by the aid of which we may gain a glimpse into the future, for such is by no means improbable, as you may see.

Take for instance the public life and services of Henry Clay, whether in parliamentary debates where the position of parties, and the fate of measures were concerned, or whether occupied in those matchless efforts when listening Senators were swayed, and multitudes moved, or in advancing the doctrine of protection, or of internal improvements, we find him foremost as a leader and an idol of his party. All these in each and every essential particular, which as a force, affects the onward march of this government, finds its counterpart in James G. Blaine; not only this, but as if to furnish a clue to the number of years constituting our cycle, we find that precisely 40 years elapse before the environment is such as to produce a corresponding result. Thus the Alabama letter of Clay, proper enough in and of itself, and

in no way reflecting upon him as a man, was a potent factor in his defeat to the presidency in 1844, in as much as it caused a division of his party. So too were the Mullegan letters in the defeat of Blaine in 1884. Clay was nominated for President in 1844, but defeated. James G. Blaine was nominated for President in 1884, just 40 years after, but defeated. Clay sought the nomination again in 1848 but failed to obtain it owing to rivalry in his party. So again Blaine seeks it in 1888 but fails owing to a similar cause. Clay died in 1852, Blaine in 1892. One of the distinctive forces of which Clay was an embodiment was the principal of protection to our industries. This issue has played a more or less import part as a force, since the foundation of the Republic, but it is interesting to observe its course, corresponding with other forces common to a general condition of peace: as during Clay's career, it quickly glides to a secondary place on the assembling of forces in preparation for war. Thus in 1863 we observe it quietly lying to the background, to come forth again only after the war has made its peaceful services needful in raising revenue. So too, we may look for his 40th year retreat in 1893, only to come forth after 1900. It may be our theosophical friends are right after all, and that it, with the other combination of forces, operating in their several spheres, merely retire to Nirvana, to be reincarnated after the period of 40 years; and observe the same principle operating in the protest against the extension of slavery. Its first check, in a national sense, was effected in the compromise measure of 1820 which forever forbade slavery and involuntary servitude North of latitude $36^{\circ} 30'$. So, not only the further extension of slavery, but the institution itself found its perpetual repose just 40 years afterward in 1860.

And still again, the first protest, in a national sense, against the encroachments of Rome, was in 1856 and 1860. You may confidently expect her to reach an alarming proximity to defeat in 1896, owing to the ominous reduction of the democratic majority, as compared with that of 1892, while in 1900 the scale is turned and complete defeat follows. But we have been firing, as it were, at long range, from birth to dissolution. We will now examine with more specific detail this ever changing impulse of evolution. Before doing so however, we promise you, dear reader not to

task your patience in a bewildering analytical digest, but shall continue as we have thus far gone, by confining ourselves to general, rather than specific analysis.

In the year 1840 William Henry Harrison (Whig) was elected President, dying in office a few months after his inauguration. History informs us, his death was hastened no doubt, by the annoyances of office seekers. Having no contest with history we give it the benefit of the doubt and allow the cause as stated to stand. There were many however, who were active in political affairs at that time who believed there was a cause more potent than mere importunity from would-be office holders. Forty years from this time, or in 1880 James A. Garfield was elected President, dying in office a few months after his inauguration, from the effect of a pistol shot in the hand of one who thus thought to produce harmony between rival factors of his own party.

In 1844 the conditions change and Jas. K. Polk (Dem.) is elected to the same office, 40 years elapse, and we have in 1884 a Democrat again filling the office in the person of Grover Cleveland (first term.) In 1848, Gen'l Zach Taylor (Whig) is called to preside. Following the 40 year idea, the conditions and environment again become similar and Gen'l Benj. Harrison becomes President. Gen'l Taylor like Wm. Henry Harrison died in office, and to complete the parallel Ge'l Harrison would have met a similar fate. But since the law governing in these cases is no respecter of persons, we are forced to conclude that the aim of the law was better subserved in the death of Mrs. Harrison than in that of her husband.

In 1852 Franklin Pierce (Dem.) was elected by a very large majority, carrying 27 out of 31 states and receiving 254 electoral votes to 42 for his competitor Gen'l Scott. In 1892, just 40 years after, Grover Cleveland (Dem.) is elected by a majority singularly paralleling that of Pierce. Now in each and every instance named, not only the Presidential nominees were parallel, but the majorities in the Congressional delegations kept company with them, and there are so many minor incidents surrounding the many contests, each keeping exact pace in the march of its predecessor, that the conclusion is forced upon us that this is not chance at least, whatever it may be.

We now ask your attention for a few moments, to an examination of the conditions present, and surrounding the issues which appear to so closely and positively parallel each other. And if we succeed in finding the conditions, (by which we mean the objects, motives, aims and means used to promote these ends and aims, as also its opposite or the means used to resist the consummation or enforcement of the former) to be positively similar, the results must be as inevitably similar as in the chemical formula named in our opening. Now we shall endeavor to show you, by an array of facts which are common property, known to all, and which require no hair splitting distinction to render them easily understood. We first take up the general characteristics of the two systems, Romanism and American Slavery.

The first and foremost feature of the Slave Oligarchy was its intense desire for power; to rule was her accepted motto, and it must be confessed they succeeded in doing so for a great many years, but at last staked their all and lost. Have we a parallel in the Roman Hierarchy? at first glance we are let to exclaim, there appears to be little of it but power, robbed of its power, and it is very doubtful if it could hold its own with protestant denominations. Will it, like the slave power risk all and lose?

It was claimed by the advocate of slavery that it was a divine institution, that the right to hold, to sell, to dictate to the blackman what he should and should not do, was a right so sacred, that the power to circumscribe it did not lie in human hands, and they arrogantly demanded laws for the protection of that right, where ever they chose to go with their human chattels. They were met by a general denial from their opponents, not only did they deny that the institution was of divine origin, but claimed on the other hand that it was simply a creature of legislative enactment, that the normal condition was freedom, and to have a condition of slavery it must be made such, by positive enactment. How near to this, do we find a parallel in the claims of the Roman Heirarchy. We are comparatively safe in saying she claims to be of divine origin. Is this denied by her opponents? We shall see. Shorn of her claim that the Pope is Christ's Vicar General, and is the true and only head of the universal church throughout the earth, and that by vir-

tue of the keys of binding and loosing, given to his holiness by Jesus Christ, he has power to depose Heretical Kings, Princes, States, Commonwealths and Governments. All being illegal without his sacred confirmation and may safely be destroyed. All of which is denied by her opponents, as being of divine authorship, shorn of her claim for authority, to pronounce judgment upon Protestantism as being damnable, and those to be damned who will not forsake the same, the divine authorship of which is denied by her opponents. Shorn of her claim as having a monopoly on the teaching of morality, the divine authorship of which is denied by her opponents. Shorn of her claim to possess the power to bind and loose the soul of man (which is slavery in the concrete) the divine authorship of which is denied by her opponents, and we have left a mere fragment of Protestantism. But since Rome herself, pronounces that damnable, we have simply left what the opponents of the institution of slavery claimed it to be, merely a creature of legislative enactments, in other words the result of Pontifical decrees and political conventions, called Councils.

We next invite your attention to another singular parallel. We refer to the line so definitely outlined by the Constitution and Declaration of Independence as an impassable barrier between ecclesiasticism and the civil power of this Republic, and the barrier between slave and free territory known as the Missouri compromise line, running West but South of the then territories of Kansas and Nebraska, the repeal of which was effected by the Congress of 1853 (corresponding with the coming Congress of 1893,) and which was the direct cause of the agitation which followed, ending in war in 1861.

Here was a compact, as sacred as a compact could be formed between man and man, settling as was supposed for all time, the question of the extension of slavery, and the same had been looked upon by a very large majority of the people as an exceedingly wise piece of legislation. But unknown to the people at large, there had been an element at work for years, but so cunningly did they cover their tracks and designs, the people were perfectly astonished, when within 30 days of the convening of Congress in 1853, a bill was introduced to break down this ancient barrier, which had been the means of bringing so much peace and

contentment for more than a generation. But it was far from contentment that the friends of slavery has been viewing it for a long time. They had been accustomed to wielding a controlling power in this country for a great many years. But what they were unconscious of in 1820, they now saw in all its intensity, that they were gradually, but surely losing their grasp. That this bill which forbade the introduction of slavery North of that line, was positively working to their disadvantage. That owing to the rapid development of the country North of the line, there was growing in Congress a representation adverse to their ideas. So, true to the instincts of such a power, they find the means to compass its defeat; and then their Jesuitical cunning and meanness come in by the cry, don't agitate, don't agitate, thereby seeking, and to quite an extent succeeding in throwing the odium of the crime on those, who seeing the danger our vast unoccupied territory was now subject to, set up a vigorous appeal in defense of these rights, which were now being ruthlessly trampled upon.

We now pass to an examination of the other line—strange, isn't it, that there should be a line at all? its only an evidence of our position, that like conditions, like environments, bring forth like results every time. The line which we are about to examine differs, however, from the former in one particular. The former was an imaginary line drawn on a given parallel of latitude, while the latter is one of barbed wire, and our friends of mugwumpian tendencies will find little consolation in loitering upon it. We confess to having a good deal of respect for one who has the courage of his convictions. We have ever felt to extend the hand of fellowship to those who go forth to battle for what they believe to be right, but for him who loiters in the rear, keeping out of harms reach and fearing to reveal his convictions that he may add a few miserable dollars to his already plethoric purse, we have nothing but supreme contempt.

Since the constitution of our country is more particularly the outward, expressions of those invaluable and priceless principles enunciated in our Declaration of Independence we shall consider more especially, the latter and before commencing that pleasing task I wish to refer to a single fact which, when properly understood, will enable us

all, I think to more fully appreciate the beauty and grandeur of that peerless instrument. There are many very worthy protestant people, who feel that it does not sufficiently recognize the providence of God, and in greatest kindness wish it was more expressive in that direction; to all such we would recall the letter of St. Paul to the Corinthians wherein he instructs them as follows: For there are celestial bodies, and bodies terrestrial, but the glory of the celestial is one, and the glory of the terrestrial is another. While this was given as having reference to the resurrection of the spiritual body as distinct from the earthy or physical body, it is equally pertinent, in as much as the civil government is a complete counterpart of the physical body, as is ecclesiasticism to the spiritual body, the parallel is complete in all its parts. So we can readily understand why so little prominence is given to the spiritual or ecclesiastical, from the fact, that the tenement they were building was for the earthly and not in any manner connected with the spiritual, for each has its separate and distinct glory. The first idea which particularly attracts us, on reading this priceless instrument is its directness, terse in its style, as if those old patriot heroes meant business; and we are rather inclined to believe they did. "We hold these truths to be self evident," no chance for argument there: "that all men are created equal"—what a thought! from men too who had lived all their lives under that form of government when the mere accident of birth makes of one fish, of the other fowl, and were bold and brave enough to utter a truth so grand, so just, even in the teeth of the power exercising such vexatious restraint over them. "That they are endowed with certain unalienable rights; that to secure these rights governments are instituted among men *deriving their just powers from the consent of the governed.*" Here we have an unequivocal statement, devoid of all ambiguity as to the source of authority in instituting this government by the patriot heroes of 1776. A sentiment more pregnant with possibilities and blessings to mankind, or more in sympathy with the divine order of nature was never uttered by man. And yet there are those who say, that's illusory: such a government as that is heretical, it has never received the holy confirmation of the Pope, and consequently may be destroyed; may safely be destroyed, and that too without sin to the

destroyer, though thousands upon thousands may be slain. See Canon No. 24: "We do not esteem those homicides, to whom it may have happened in their zeal for their mother church against the excommunicated to kill some of them." Does it not cause one to feel the blush of shame, that a cultivated person can be found, any where who entertains a thought so monstrous.

We have now given you something of an idea of the theories of government as held by the contending parties. The one holding steadfastly to the view that the civil government is and should be, separate and distinct from the ecclesiastical power. That the Public Schools belong to, and are a part of the civil government, and are so held by the courts all over the land. The other contending that the Church shall have a representative in their management, and that in matters secular as well as spiritual, she holds supremacy. We will now enter into an examination of the forces and conditions surrounding the school question, to discover how closely these conditions parallel those of the extension of slavery. First of all, the compromise line of 1820 was to be des'royed, in order to strengthen the already declining institution of slavery as a power or force in the government, as they had become satisfied that it was working more to the advantage of the free, than to the slave states, although they were freely welcome, as were all others, no matter what their views, or their nationality, to occupy the territory North of that line, provided, only, that they leave the slave behind, for, to allow them to bring him would be to permit a trespass, as well as to become a party to the violation of a sacred compact. How easy to trace this parallel. The compact is in full force on the part of our Catholic friends, in the fact that they accept citizenship while this compact is in full force and effect, it being the organic law of the land; but viewing, with bated breath, the powerful aid the Public School is, in nuturing devotion to our civil institutions (which they utterly detest being heretical) they are determined to cross the line. Very well, we say come along, as we said to the slave-holders, you, and all, of every race and condition are welcome, but you must leave your slavery behind: you can't practice that on this side the line, you are free to come, but only on condition you accept the laws and regulations now governing. We

ask no assistance and will tolerate no interference from the ecclesiastical side of the line, come from whatever source it may. Again, how can we enter into any compromise whatever, regarding the management of the Public Schools, without becoming ourselves a party, to the violation of a sacred compact.

Another thought presents itself, doubtless the reader will recall the marauding bands from Missouri who crossed over the line into Kansas while yet a territory, for the purpose of depredation, interfering with elections, etc. Having no business whatever to call them there save their sympathy for the institution of slavery and its extension. They were commonly known as border ruffians. Are you aware that every Catholic military company admitted into the state militia is a border ruffin in disguise. Why should they wish to enter the service of a state deriving its powers from the "consent of the governed." Is it for a patriotic desire to assist in the perpetuation of that which they proclaim may safely be destroyed? But says one, they are sworn to defend the Constitution of the State and of the United States. Yes, and they are sworn to protect the interests of "mother church," and the latter is the only oath that has a particle of binding force. For proof of this, we refer you to the 29th Canon, which reads "no oath is to be kept toward heretics, princes, lords or others." Also the 33rd, which reads, "in every promissory oath, although absolutely taken, there are certain conditions tacitly understood amongst which are 1st, if I can; 2nd, to save the right and authority of a superior," and the 31st reads, "the Pope can absolve from all oaths." With the militia in such hands what protection have we?

The historian informs us that the Roman Legions, under the old Roman Empire, only 25 in number, made the conquest of the world, and held it for centuries, and that during those centuries, it was composed exclusively of Romans. And that up to the year B. C. 107, no one was permitted to serve among the regular troops except those who were regarded as possessing a strong personal interest in the stability of the Republic. Marius admitted all orders of citizens, and after B. C. 87 the whole free population of Italy was allowed to serve in the regular army, with the tests as to loyalty relaxed, discipline less vigorous, the

spirit, which was the soul of the old Legion departed. Is it any wonder, the effectiveness of the army decreased? That indifference took the place of patriotism. That decline had already begun, which should ultimately end in absolute dissolution. Such is our condition to-day. Shall we like Marius begin by admitting certain orders not heretofore received, or will we imitate the old Legion, by insisting upon rigid tests of loyalty. We have now succeeded, in finding a complete parallel in the means and methods used to break over the barrier named.

We will next examine the aims and objects sought. That the extension of slavery was sought to prevent the loss of her prestige as a political force, is too well established to require further argument. But why should Rome go to all this trouble and run all the risk she is accused of undertaking, when at the rate she is increasing she will shortly have all she covets, through the ballot alone?

That my friends is the very point we desire to discuss. None knows better than Rome herself, that this is a mistaken notion. To be sure she is gaining somewhat through immigration, but even this is only the transference of Catholics from one place to another, but as a whole, that she is increasing, is a great mistake: and even in this country which receives a greater number of immigrants than any other country in the world, it is seriously doubted if she is more than holding her own with the Protestant denominations. And Rome knows too well why this is so, to a very great extent. Those Godless schools, are teaching the young, patriotic ideas of government by the people, instead of church discipline, and leaving the idea of government to be fixed by "mother church," and their young, although taught in Parochial Schools are contaminated; false notions put into their heads, through communication and intercourse with those from the Public Schools and their contemplated compromise on the school question is a mere subterfuge, trusting and believing that the end will be their utter destruction, and as was the extension of slavery, its sustaining force, so too is the Parochial School looked up on by its supporters as the sustaining force of Catholicism. But what is the picture presented to the view from abroad. Under Leo the Great—the founder of the Papacy—the church held sway over all the territory now occupied by united

Italy, Germany, France and Spain, also the Spanish main. And the account she has to render to day for this sacred trust is something like this. The most humiliating of all is, that God is a prisoner in the Vatican, (and it is with no irreverence to the God of Heaven. we say this, we speak as we are assured by the 8th Canon, we may speak.) "That the Pontiff was called God by the pious Prince Constantine, and that as God he can not be judged by man." Our beloved Jesuit Fathers, are expelled from Germany, and the Godless Public Schools have taken the place of the Parochial School. And even our beloved France is very restless, and trouble may be looked for in the near future. and what, oh! what, shall we say of our once sunny Italy. Now in heretical hands, second only is this, to the humiliating thought of our Lord the Pope: held as a common mortal in prison. And as we look westward, what a sight meets our gaze. Our once humble and obedient Mexico, also in the hands of the heretic, with our schools shut out, our property confiscated, and those hated Public Schools made compulsory. Not only this, but the Republic of Central and South America—the Argentine Republic, Chili, Uruguay, Venezuela and Brazil, have adopted the same, or what is equally as bad, the non-sectarian system, thereby cutting off our very food supply, for without the Parochial system we caunot thrive, and this too by the countries from whom we had expected so much. A veritable report would certainly be no less. Can you discover now, why they, like the slave Oligarchy, are looking for an extended field of operations? It has reached that point when something must be done, or their opportunity to save their prestige will have forever passed. With the control of this powerful country they would not be slow to find ways and means to liberate their Lord, and restore to themselves the many small republicies in Central and South America. And why all this, merely that the ecclesiastical may prove its supremacy over the civil function. There was a time when it took all the physical courage possessed by man to even declare that the civil function was not supreme and should no longer be obeyed in matters pertaining to the church. So to day, matters are reversed and we are courageously declairing that the ecclesiastical is not supreme save in its own sphere, and we shall no longer obey her behests in matters pertaining to the civil function. Ambrose,

Arch Bishop of Milan, in the latter part of the 4th century, shares the distinction of being the first to disobey his sovereign, and to declare that in church matters the church, not the sovereign is supreme.

Had he gone one step further and declared that in matters of state the sovereign and not the church is supreme, he would have stated specifically, what is only to be implied in the first proposition. But why contend over a matter so just and equitable, it appears very much like the rights declared in our declaration, as being "self evident." We never think of disputing the equality of the forces of attraction and repulsion or of the centrifugal and centripital.

The equilibrium of these forces remind me of a beautiful thought regarding our co-ordinate branches of government. Are you aware notwithstanding the claim of our Catholic friends that ours is a heretical government, that we approach, in form, nearer to the fundamental doctrines of the Church of Rome, than does she herself? This causes us to feel that Canon No. 30 is particularly severe on us, which reads "Heretics are to be deprived of all civil and paternal rights."

We have three co-ordinate branches: The Legislative, the Executive and the Judiciary, equal yet each supreme in its sphere, all forming one central government, typical of the Father, the Son and the Holy Ghost, even more typical in function also, The Legislative is the Law Giver, or the Father. The Executive, furnishes a practical example in its execution typical of Christ's life on earth: the Judiciary analyzes interprets, directs its application, typical of the Holy Spirit, who assists us to analyze, interpret, and render effective, God's laws to our needs and necessities. Aye, still more, typeizing the crucifixion of the Savior we have it in the person of Abraham Lincoln! Think you these are results of design or mere chance, or are they the practical working of laws or principles governing the immaterial, similar in their operation to those governing the material universe?

We have thus far traced with historic faithfulness the parallel existing between the controlling element of the institution of slavery known as the Slave Oligarchy, and that of the controlling element of the Church of Rome known as the Roman Hiararchy: 1st, as to its authority: 2nd, its objects, motives, aims, and finally the necessity for

its encroachment. And we find in each and every act, motive, aim, as well as in the distinctive character of the institution itself a perfect and complete parallel existing.

You will remember we dropped the succession of Presidents as between Pierce in 1852 and Cleveland in 1892. Before applying the conditions existing from 1852 to 1860 in order to determine what may with certainty be looked for from 1892 to 1900, I wish to call your attention to the fact that the campaign of 1852 was the last Presidential campaign the Whig party participated in. Will that of 1892 prove the last for the Republican party, her natural successor? perhaps, but whether it does or does not, will not materially affect our comparison, for it is not in names the potential principle evolves, but in policies. While there is one tie that binds the Republican party, in other words one link that connects her as an organization as a living force in the dominant issue to be fought to a finish in the next two presidential campaigns, it will be exceedingly well for her to make a critical examination, with a view to strengthening her hold upon the people—with reference to the one tie which is favorable to that party—I wish to call attention to the fact that the Whig party being composed as it was of slave holders and non-slave holders, of pro-slavery and anti-slavery sentiments, quite naturally enough had no anti-slavery plank in the party's platform. So when the issue became fixed in 1853 which was to dominate all others, the party found itself as an organization without conviction. The result being a portion in the Southern States affiliated with the American party. Those of pro-slavery views mostly went with the Democratic, the anti-slavery element which constituted a plurality of three mentioned joined in the call for the new party which culminated in the formation of the Republican party. The tie favorable to the republican party, ~~and the of her~~ retaining her organization is the fact of her having one foot firmly planted in favor of maintaining the Public Schools, while she ought to pronounce more emphatically against the encroachment of civil prerogatives by the ecclesiastical element. She must understand the Tariff, however valuable as a practical policy, must lay off her working robe, and take a rest until wanted immediately after 1900. She must also understand that she must unhesitatingly take hold of the labor problem

with a view of doing full justice to the labor capitalist, without doing an injustice to the chattel capitalist, while it is wanting in the element to make it a dominant issue at this time, it is one that neither party can afford to ignore. Whether justly or unjustly, there is a sentiment abroad, which in some indefinable manner, places the greater responsibility for the unrest existing in the labor element upon the Republican party, this may in part be accounted for in the fact that the Republican represents a type of statesmanship founded by Hamilton, who contended for a more centralized power than did the Jeffersonian School. But since the former carried to its utmost limit necessarily becomes arbitrary, tending to rob the individual of his personal freedom, the latter leads from personal freedom to personal license culminating in anarchy. Society, to be of much value to the people as a whole necessarily requires of the individual member a yielding, to a certain extent of his personal desires for the good of others, hence that party comes nearest to meeting the general good which advocates a policy midway between the extremes named. The greater trouble lies to-day, not so much from the encroachments of the chattel capitalist, as in the failure, through lack of proper organization of the labor capitalist, to set forth his claims in a manner to win success. We use the terms chattel capitalist and labor capitalist for the purpose of distinction only, for certainly the service of the laborer, is as much his stock in trade, or his capital, as are the chattels, which constitute the stock in trade of his neighbor, and is necessarily entitled to at least an equal consideration. It must be remembered that the judges of our courts do not go out to solicit business, they merely hear and decide what is brought before them, so that whenever the labor capitalist will present his case in proper form he will gladly do his duty in the matter. It is unnecessary to consume the space to prove that there is normally no antagonism between the labor and the chattel capitalist, for without labor, surplus capital would have no value as an investment, and without such investment, labor could not exist. The decisions we have recently had, should provoke no criticism, we believe them to be within the law, but what a lesson should the labor capitalist learn therefrom. To what perfection has the law been utilized to enforce the rights of the chattel

capitalist. Now with one accord, let the labor capitalist resolve to go to work at once to secure the same protection for his rights which are more sacred, for not only is his own existence affected, but it may be that of a wife and children, so that in the scale of justice between the two, down weight should be given him. To be more practical we believe all who are employed by others below the position of general manager (who owing to the relation he sustains to his employer, will naturally be classified with him) should unite in securing the passage of a law by the several legislatures, offering in some manner positive inducements for classified organization, which should include incorporation, to the end that the labor capitalist be put upon an equality, before the courts with the chattel capitalist, also requiring an agreement between the two, as to price and term, for which service is to be rendered, varying to suit the several classes, localities, etc. When an agreement can not be reached by the representatives of the parties, an appeal to the court having jurisdiction, should be taken there to be decided on its merits. A division on the line indicated would include two-thirds, if not five sixths of the voting population, and such a law ought not to be difficult to secure. Strikes will then cease, for there will be no occasion to resort to them to obtain our rights, and the chattel capitalist will be powerless to institute a Kill Karney fight, between competing laborers. And we would go further, and make it a misdemeanor to bid below the prevailing price of labor, on the principle, and for the same reason that the court ruled that an employe can not chose the time and place he shall terminate his service,—it being against the public welfare so to do. Herein, then lies the opportunity of a life time, for the Republican organization. If she seizes it she will be the instrument to marshal and direct the patriot host in 1900 that she was in 1860.

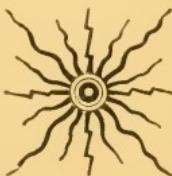
The status of the Democratic organization becomes much less problematical. The conditions present being identical, at this time, with those of 1853. The apologers, and supporters of the extension of slavery, we may with perfect safety expect a similar course regarding the Public School question, but already, as then, even before the issue has been definitely defined, hundreds are declaring in favor of defending the fundamental principles of country their first

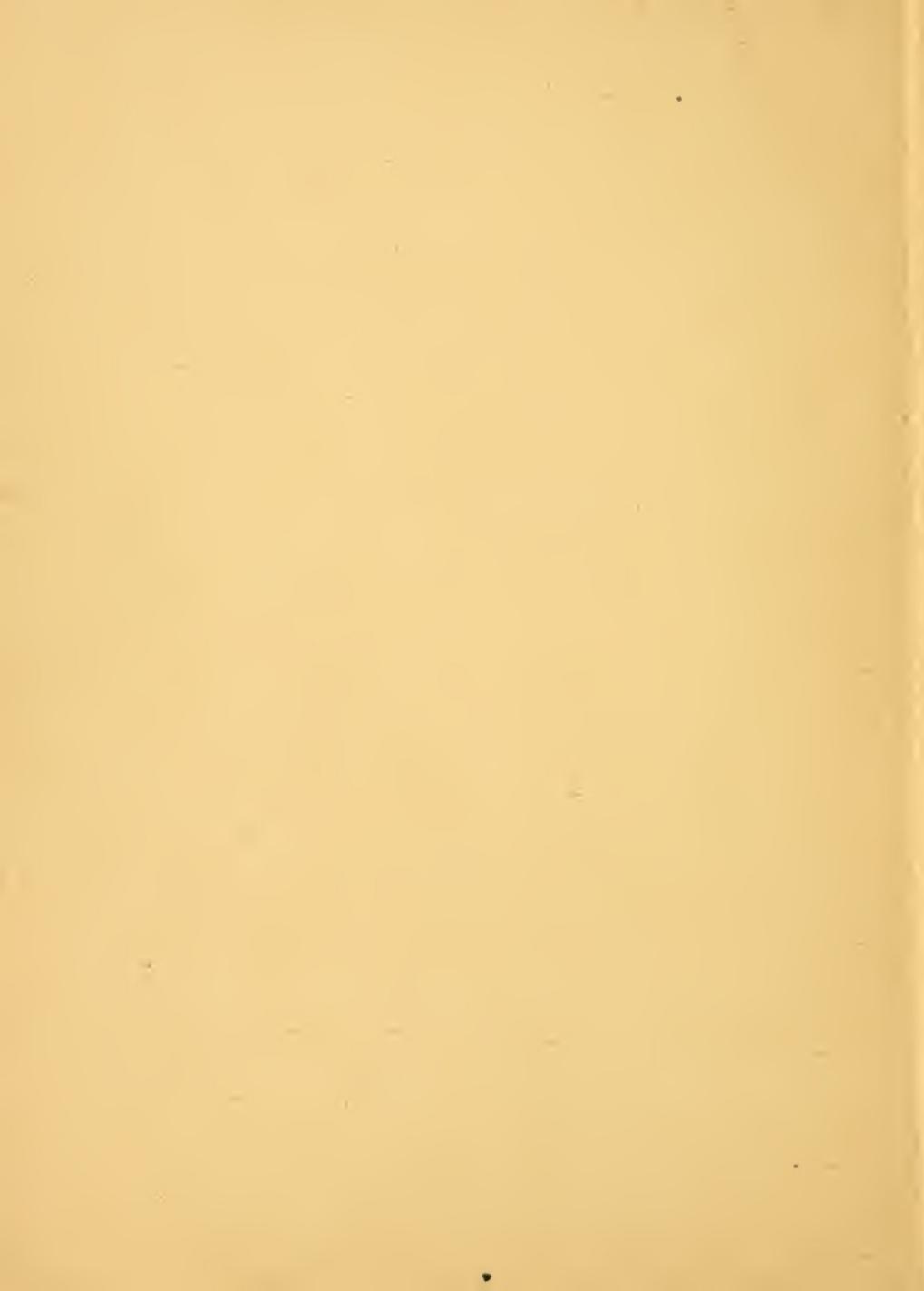
duty, that of partisanship being a secondary one. Having shown with what astonishing faithfulness the events from 1840 to 1853 have been paralleled by those from 1880 to 1893 two-thirds of the time, which is to bring us to the point corresponding with the civil war of 1860, has passed into history, and is positively known to be a fact; now, from analogy alone, not considering the law or immutable principles claimed in the outset as compelling a further parallel, may we not look for its fulfillment, as being extremely probable? In 1856 James Buchanan was elected president, 40 years from this date brings us to 1896. So my fellow Republicans you see your "name is Dennis" for another four years from Mr. Cleveland's retirement. But if you are faithful; and follow the line indicated, you may preserve your anatomy and step in, in 1900, as did that old Republican Party with Abraham Lincoln at its head. And is it possible that we are so soon to have another Buchanan administration? Another executive, who can find no warrant in the constitution to save the government from utter destruction, when as school children we were taught that "self preservation is the first law of nature?" An executive too, who will allow treasonable preparations to go on under his very eye for long, long months without one word of protest? But says the optimist, we shall have no war. Can you remember as can the writer, how very, very distant war appeared to be in 1853, even up to 1858, it was only looked upon as a remote possibility by no means probable, not even at the time Abraham Lincoln gave voice to those prophetic words in 1858: "I believe this Government cannot endure, permanently half slave, half free. I do not expect the Union to be dissolved: I do not expect the house to fall; but I do expect it will cease to be divided. It will become all one thing or all the other; either the opponents of slavery will arrest the farther spread of it, and place it where the public mind shall rest in the belief that it is in the course of absolute extinction, or its advocates will push it forward till it shall become alike lawful in all the States, old as well as new, north as well as south." Even in this, nothing more than peaceful methods are implied. How applicable are the words of the great Lincoln to the conditions surrounding us to-day. To have our Public Schools half Catholic and half non-sectarian, is a condition then, which can not be made

permanent without destroying the school system, but to apply the expectation of Lincoln, it is not the system which is to cease to endure, but it is to become all non-sectarian or all Catholic, and when we contemplate the limitless gulf between the theory of government held by the Roman Hierarchy and that proclaimed by the declaration of independence and the constitution of the Republic, is it too much to predict that the final result will show our school institutions in much the same shape as before the disturbing element was introduced, with the additional fact that it can never again become a menace, for as a force it has ceased to exist. Every thoughtful reader must have reached the conclusion that all ecclesiastical questions which have in any manner become dangerous to life and liberty, have had their origin in the assumption that divine authority has been bestowed upon the one and not upon the other. This single assumption is the source of authority to destroy heretics and heretical governments. We would ask in all candor, by what method you proceed to analyse the human mind to determine whence ideas come, and do they reach us as such, or does the brain assort and select such as are suited to its particular desires; whence spring our every day thoughts which have no special relation to moral or religious questions; Have we now, or has man ever been in possession of a method or system by which he can ascertain to a positive certainty that a thought, for instance has reached him from the planet Mars. Another from the planet Jupiter, etc. Again if all our thoughts have a common origin in divinity, how are we to know to a certainty, which are correct and which incorrect, for we are all liable to have both. Now we submit, that until our Catholic friends can demonstrate to a mathematical certainty that they are in possession of authority for interfering with liberty of conscience and the policy and purposes of secular governments, which protestants are not, they have no moral right by force, to compel submission to even the least of their dogmas. And on the other hand the civil function precludes any interference on the part of the State with matters of faith, the church having exclusive jurisdiction. When these distinctions shall have become firmly implanted in the hearts of the people, then and not until then, will "a government of the people, for the people and by the people," have been placed upon an enduring basis.

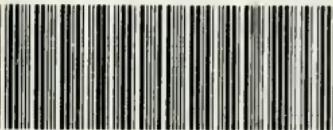
So we may expect an administration from 1896 to 1900 as being one, noted more for its sins of omission than for those of commission, one in point of patriotism, far below that which we would have the right to expect from its founder Gen'l Andrew Jackson. Nineteen hundred ushers in the party representing the dominant issue—that absolute divorce of the civil and ecclesiastical function is essential to the peace and perpetuity of this government. The results of the election, although constitutional, not being acquiesced in by the ecclesiastical party, war follows. The final settlement of that of 1861 being quite magnanimous on the part of the victors; that of 1901 will doubtless be equally so. But with the additional fact that as an institution in this republic, Catholicism like slavery will have been eliminated.

To determine the action of parties and the course of measures from 1900 to 1920, this being the latter half of the present cycle, refer to the history of the same from 1860 to 1880 that being the closing half of the former cycle, for the latter is simply a repetition of the former.





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